



Index of Proper Names and Subjects  
to the Canterbury Tales.



INDEX OF PROPER NAMES AND SUBJECTS  
TO  
**Chaucer's Canterbury Tales**

TOGETHER WITH  
COMPARISONS AND SIMILES, METAPHORS  
AND PROVERBS, MAXIMS, ETC.,  
IN THE SAME.

COLLECTED BY  
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## INTRODUCTION.

By THE REV. PROFESSOR SKEAT.

THE present issue was originally announced in the following terms:—"The issue for 1884, in the *First Series*, is to be

LXXII. The Six-Text, Part IX, with colored Lithographs of 6 Tellers of Tales and 6 emblematical Figures from the Cambridge Univers. MS. Gg. 4.27; Forewords, Title-pages for the three volumes, &c.; and Prof. Hiram Corson's Index to the Subjects and Names of *The Canterbury Tales*."

It has been recently discovered, after a careful enquiry, that a portion of the work thus promised has long been ready, but the publication of the whole was delayed for the sake of the remainder.

The coloured cuts were completed long ago, and are now issued. It will be seen that all the pictures are from the Cambridge MS. The six Tellers of Tales are the Monk, the Pardoner, the Reeve, the Cook, the Wife of Bath, and the Manciple. The six Emblematical Figures are Envy, Charity, Gluttony, Abstinence, Lechery and Chastity.

The "Forewords" were never written, and it is doubtless on this account that the issue was delayed. Dr. Furnivall had already issued, in 1868, his "Temporary Preface to the Six-text Edition of Chaucer's *Canterbury Tales*, Part I." But no continuation of this, in the form of "Part II.," was ever written. No doubt his intention was to write a full preface, to be called "Forewords," in

place of the "Temporary Preface"; but the opportunity for this never came; and it would now be unadvisable to substitute anything for it. The "Temporary Preface, Part I.," must be allowed to continue to occupy its place. And I think it must always be a subject for regret that the "Attempt to show the right order of the Tales" was held to be a justification for deliberately disturbing their order. The placing of Groups C and D in their present positions gives us an order which appears in no MS. whatever, and dissociates the Six-text, to that extent, from all the MSS. which it is meant to reproduce. Surely the best course would have been to keep to the order in the Ellesmere MS., on which the Six-text was founded. The misfortune is that editors have to follow suit, and the dislocated order cannot easily be set right again.

Neither are "the Title-pages for the three volumes, &c.," here included. Such "temporary" title-pages as have been already printed are practically sufficient; we are not likely to forget the fact that the famous "Six-text" edition of the Tales was edited throughout by Dr. Furnivall himself; and that, but for his energy and supervision, it would, probably, never have appeared.

It is not quite clear of what the "three volumes" consist. As far as I can judge, vol. i. was meant to include Group A, and its appendix, the Tale of Gamelyn. Vol. ii. may include Groups B and C; and vol. iii., perhaps, the rest, though this would make vol. iii. far too large. It might be better to include B, C, D, and E in vol. ii. Note that we cannot make a volume end with D, because the "side-notes" on p. 402 belong to the following group. I have found, in practice, that the most convenient way is to have *four* volumes, arranged thus: vol. i., A and Gamelyn; vol. ii., B and C; vol. iii., D, E, F, G, H, and the Parson's Prologue in Group I.; and vol. iv., the Parson's Tale by itself. But other arrangements can be made, and the problem is best solved by not limiting the

number of volumes, but leaving each subscriber free to follow his own method.

#### PROFESSOR CORSON'S INDEX.

It remains to say a few words as to the very useful Index compiled by the late Professor Hiram Corson, of Cornell University. It has long been in type, but it has no words of introduction. I therefore take upon myself to supply them.

It will be seen that there are really no less than *seven* indexes; and the book consists, accordingly, of two parts, the second of which begins at p. 97.

Part I. includes the three indexes following:—(a) Index of Proper Names; (b) Addition to the Index, pp. 87–93; (c) Scriptural Quotations and Allusions, pp. 94, 95.

Part II. includes:—(a) Comparisons and Similes, pp. 97–108; (b) Metaphors, pp. 108–111; (c) Proverbs, Maxims, &c., pp. 111–117; (d) Prayers, Entreaties, &c., 118–121.

Some of the information is repeated. Thus the Scriptural Quotations at pp. 94, 95, largely agree with the list of quotations given under the heading “Bible” at pp. 10, 11; indeed, the earlier list is, in some instances, the fuller of the two. In Part II., the Comparisons and Similes may be compared with the list of the same at pp. 19, 20; the Metaphors, with the list at p. 51; the Proverbs, with the list at pp. 67, 68; and the Prayers, with that at 64, 65. These repetitions are helpful rather than superfluous.

A few words are further necessary with regard to the references.

These are all to the paging and lines of the Six-text edition; but they can easily be used for other editions<sup>1</sup> by observing the following notes.

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<sup>1</sup> As, for example, the text in vol. iv. of the Oxford edition in six volumes; Mr. Pollard's edition of the *Canterbury Tales*; the *Student's Chaucer*; and the Globe edition.

Group A occupies pp. 1-128; B, pp. 129-301; C, pp. 303-332; D, pp. 334-401; E, pp. 403-476; F, pp. 478-525; G, pp. 527-574; H, pp. 576-587; I, pp. 589-end. For practical use, we have only to reverse this arrangement, as under.

1-128 contains Group A.	478-525 contains Group F.
129-301    „    „    B.	527-574    „    „    G.
303-332    „    „    C.	576-587    „    „    H.
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403-476    „    „    E.	

A few examples will make this plain.

Abailard, letters of, 353/677 = D 677.

Abigail, mentioned, 210/2290; 446/1369 = B 2290,  
E 1369.

Achelous, the river-god, 259/3296 = B 3296.

In the case of the Tale of Gamelyn (see p. 31), the references are to the separate paging in the Six-text. Thus "Boundys, Sir John of," refers to p. 1, following after p. 128 of the Six-text. At p. 101, the quotations in smaller type are from the same; thus "lokid as a wild lyon" is from Gamelyn, l. 125. The number of the page does not matter.

In conclusion, I beg leave to record my sincere regret that Professor Corson—of whom I entertain the most kindly recollections and whose loss I sincerely lament—did not live to see the issue of this most acceptable Index.

# INDEX OF

## PROPER NAMES AND SUBJECTS

TO

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ELLESMERE MS.

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- Canon's Yeoman's Tale; a satire on the practice of Alchemy. A Canon pretends to teach a priest the mystery of the science, and makes him believe by his trickery that he converts quicksilver and copper into silver, and for the receipt obtains from him forty pounds. The Canon goes his way; and when the priest would make assay of this receipt, "farwel, it wolde nat be," 560—71/972—1481
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- Magdalene, the "woman who was a sinner" (Luke vii. 37), 675/996
- Magdaleyne. *See* Magdalene
- Magic, feats of, enumerated, 512/1143—1151
- Magic mirror, 482/132—141
- Magic scenes, 513/1189—1201
- Magnanimity, or greatness of spirit, a remedy against Accidie or Sloth, 650/731—33
- Magnificence, or the doing of great works of goodness, a remedy against Accidie or Sloth, 650/736
- Mahomet, the Arabian prophet, 136/224; 140/333, 336, 340
- Mahoun. *See* Mahomet
- Makomete. *See* Mahomet
- Malice, two kinds of, 1. hardness of heart, 2. opposition to known truth, 627/486, 7
- Malkin (Malkyn), dim. of Mary, Molly, used generically for any young woman, 130/30; name of a maid in Nun's Priest's Tale, 298/4574
- Malle, name of the widow's sheep, in Nun's Priest's Tale, 283/4021
- Malmsey. *See* Malvesie
- Malvesie (Maluesye, Malvoisie), a wine, named from Malvasia, or Napoli di Malvasia, in the Morea, 170/1260
- Malyne, *i. e.* Malkin, dim. of Mary, Molly, 121/4236
- Manciple, description of the, among the Canterbury Pilgrims, 17/567—586
- Manciple's Head-Link; the Host calls on the Cook for a tale, but in his drunken condition he prefers to sleep, and the Manciple offers to tell the next tale, and is accepted by the Host, 576—579/1—104
- Manciple's Tale, of Phœbus and his white crow that tells him of his wife's infidelity during his absence from home, and is turned black therefor (Ovid's *Met.* Bk. ii. 534—550), 580—587/105—362

- Mane techel phares* (Mene, Mene, Tekel, Upharsin of A. V. of Dan. v. 25), 262/3396
- Man of Law, 130/33
- Man of Law's Head-Link; the Host reminds the company that the fourth part of the day is gone, and entreats them not to lose time; calls for a tale, on the Man of Law who, after enumerating the several stories that had been told by Chaucer and alluding to "cursed stories," "unkind abominations" which Chaucer, and which he himself, would not tell, begins his story of the pious Constance, 129—131/1—98
- Man of Law's Prologue; he addresses Poverty, and cites its ills, 132, 133/99—133
- Man of Law's Tale, of the pious Constance, 134—166/134—1162
- Manslaughter, an offspring of ire or anger, 634/564; kinds of spiritual m.: 1. by hate (1 John iii. 15, quoted): 2. by backbiting: 3. in giving wicked counsel by fraud (Prov. iii. 27, 28, quoted), 634/562—569; bodily m., slaying with the tongue, giving order or counsel to slay a man, 634/570: m. in deed, 1. by law, as when a judge condemns a man to death: 2. in self-defence: 3. by accident: 4. when a woman by negligence overlies her child: 5. by preventing conception, inducing abortion: 6. when a woman kills her child after birth, for shame: 7. when a man by lechery or blows destroys a foetus, 635/571—579
- March, the month, 1/2; 349/546; 387/1782; 480/47; the month in which the world began, 293/4378
- Marcian. *See* Capella, Martianus Mineus Felix
- Mardoche. *See* Mordecai
- Marie, Egypcien. *See* Mary, St., the Egyptian
- Marie, Seinte, the Virgin. *See* Mary, the Virgin
- Mark, St., the Evangelist, 200/2141; 338/145
- Market; "greet prees at market maketh deere ware, and to greet cheepe is holde at litel prys," 348/522, 523
- Marriage, Wife of Bath's views of, 334—357/1—828; the wo that is in, 334/3; never forbidden by God, 335/60; the tribulation in, 339/173—183; a great sacrament, 445/1319; a horrible thing to break the sacrament of (Matt. xix. 5, quoted), 661/842; what this sacrament betokens (Exod. xx. 17, St. Augustine, Matt. v. 28, quoted), 661/843; a great sacrament established by God; true effect of; figured between Christ and Holy Church, 668/918—922; how a man should bear him towards his wife (Ephes. v. 25, quoted), 669/925—929; how a wife should be subject to her husband (1 Pet. iii. 1—7, St. Jerome and St. Gregory, quoted), 669, 670/930—938. *See* Wedlock
- Marrok, the Strayte of. *See* Morocco
- Mars, the god of war, 29/975; 45/1559; 49/1682, 1708,

50/1747; 55/1907; 59/2050; 62/2159; 64/2248; 68/2369, 2372; 70/2431, 2434, 2441; 71/2473, 2480; 74/2581; 76/2669; temple of, described, 57/1981—1994; representations on the walls, 57—59/1967—2040; statue of, described, 59/2041—2050; Arcite's invocation of, 68, 69/2373—2420; the planet, 59/2035; 68/2367; 139/301, 305; 351/612, 613, 619; 480/150; a name for iron, 555/827

Martes, *gen. s.* See Mars

Martin (Martyn), St., a Hungarian by birth, served in the army under Constantius and Julian; an opponent of the Arians; d. at Tours; oaths by, 172/1338; Gam. 2/53; 7/225; 172/1338

Mary, the Virgin, 150/641; 159/920; 179/1592; 183/1698; 189/1880; 193/1974; 312/308; 324/685; 380/1604; 445/1337; 461/1899; 475/2418; 562/1062; prayer of Constance to, 156, 157/841—54; the Prioress's invocation to, 182, 183/1657—1677; the second nun's, 528—530/29—84

Mary, St., the Egyptian; allusion to her being miraculously fed in a cave, 145/500

Mathurin, St., an oath "by that precious corpus Madrian," 253/3082

Matthew (Mathew), St., the Evangelist, 200/2141; 323/634; 636/588; 661/842, 845; 679/1036

Maudelayne, the name of the Shipman's barge, 12/410

Mauny, Sir Oliver, of Armorica (Bretagne), an accomplice in the murder of Peter the Cruel, of Spain; Chaucer conceals the name under the synonym of *wicked nest*, O.Fr. *mau ni* (Skeat), 268/3576

Maur (Maure), St., a disciple of St. Benedict, and from whom a Congregation of Benedictines in France was named, 6/173

Maurice, *gen. Maurices.* See Mauricius

Mauricius, the son of Constance and king Ælla, in the Man of Law's Tale, 152/723; 163/1063; 164/1086; 165/1121, 1127

Mawmet (from Mahomet), an idol, 652/749; 662/860

Mawmettrie (from Mahomet), idolatry, 652/750

Maxime. See Maximus

Maxims. See Proverbs

Maximus, an officer of the Roman Prefect Almachius, 540/368, 372, 377; 541/400

May, the month, 3/92; 31/1034, 1037, 1042; 43/1462; 44/1500; 48/1675; 71/2484; 129/6; 349/546; 505/906, 907; 506/928; 570/1343; May wole haue / no slogardrie a nyght, 31/1042; the influence of the season of, 31/1043—45; description of a May morning, 43/1491—96; invoked, 44/1510—12

May, the wife of January, in the Merchant's Tale, 455/



- 1693; 457/1742, 1774; 458/1782; 459/1822; 460/1851, 1859, 1871, 1882; 461/1886, 1888, 1895, 1914; 462/1932, 1955; 463/1977; 464/1995, 2002; 465/2054; 466/2092, 2100; 467/2116; 468/2137, 2157; 469/2185; 470/2218; 473/2321, 2328
- Mayus, the wife of January in the Merchant's Tale. *See* May
- Mecene. *See* Messene
- Medea, the sorceress, wife of Jason, 56/1944; 131/72
- Medes, the people of Medea, a province of the Assyrian Empire, 263/3425
- Megacosmus of Bernardus Sylvestris (12th cent.), passage imitated from, 135, 136/190—203
- Melan. *See* Milan
- Meleager, the Calydonian hunter, portrayed on the wall of Dian's temple, 60/2071
- Meleagree. *See* Meleager
- Melesie. *See* Miletus
- Melibee. *See* Melibeus
- Melibee, "this is to seyn, a man that drynketh honȳ," 228/2600
- Melibe-Monk Link; the Host contrasts his shrewish and big-armed wife with Melibeus' patient wife, Prudence, calls for a tale on the Monk, who proposes to tell a series of Tragedies, 253—255/3079—3180
- Melibeus, Chaucer's Tale of: Melibeus, a young man mighty and rich, whose wife Prudence and daughter Sophie were beaten and wounded, in his absence, by three of his old enemies, calls together a great congregation of folk, of various kinds, to take counsel what is best to be done in the case. The greater number advise vengeance, but Dame Prudence, by means of an elaborate argument, backed by quotations from Holy Writ and ancient authors, at last prevails against all evil advisers, and persuades her husband to become reconciled to his enemies, and to forgive as he hopes to be forgiven, 201—252/2157—3078
- Menace, the sin of, 642/646
- Merchandise, bodily and spiritual, 654/777; bodily m., when lawful, and when cursed and damnable, 654/778—780
- Merchant, description of the, among the Canterbury Pilgrims, 8, 9/270—284; merchant of Shipman's Tale, 168—180/1191—1624; of deceit between merchant and merchant, 654/778—780
- Merchant's End-Link; the Host prays God to keep him from such a wife as January's wife May; declares his own wife to be "as true as any steel," but "a labbyng shrewe," with "an heepe of vices mo;" 476/2419—2440

- Merchant's Prologue: the merchant complains of his wife and brings her "passyng crueltee" into contrast with Griselda's "grete pacience," 442/1213—1244
- Merchant's Tale of January and May, illustrating that "men sholde wedden after hire estaat ffor youthe and elde is often at debaat," 443—475/1245—2418
- Merchants, rich, addressed by the Man of Law, 132, 133/122—130
- Merchants of Syria described, 134/134—140
- Mercia, one of the Kingdoms of the Saxon Heptarchy, 291/4302
- Mercury (Mercurius), the messenger of the gods, description of, 40, 41/1385—90
- Mercury, the planet, 353/697, 699, 703, 705; 497/672; a name for quicksilver, 555/827; 573/1438
- Mercy, recommended to Melibeus by his wife, 251/3050—58; a remedy against avarice, 657/804—10
- Mertenrike (*for* Mercenrike), 291/4302. *See* Mercia
- Messene (MSS. 1, 2, Mecene; 3, Messene; 4, 5, mesue; 6, Mesne), now Mavromati, the later capital of Messenia, a country in Peloponnesus, 518/1379
- Metamorphoseos, *gen. s.* Ovid's *Metamorphoses*, 131/93
- Metaphors: 16/563; 24/823; 26/886, 87; 27/925; 29/982; 71/2469; 87/3061; 89/3115; 108/3774, 75; 110/3852; 111/3865, 3868, 3882, 3883—85; 112/3887; 112/3889—3895; 112/3911; 117/4096; 119/4155; 132/124; 135/165—8; 140/323; 141/358, 364; 143/438; 152/701, 2; 156/833; 164/1090; 181/1626; 187/1799, 1800; 188/1846; 247/2966; 254/3123; 276/3832; 277/3851; 294/4430; 300/4633; 305/75; 320/558, 9; 325/729—31; 337/107, 113; 339/170, 171, 176, 177; 347/477, 478, 484, 487, 489, 492; 350/572, 573; 351/602—604; 395/2091; 403/22; 432/919; 440/1166—1169; 450/1516; 451/1553; 458/1783, 1798; 493/505; 506/942; 528/37; 552/730; 562/1069; 563/1080; 569/1301, 1313; 577/42; 578/72; 584/252; 590/26, 35, 36
- Metellius. *See* Metellus
- Metellus, Egnatius, killed his wife for wine-drinking (Valerius Maximus, lib. vi. cap. 3), 347/460—462
- Methamorphosios. *See* Metamorphoseos
- Micah, the Hebrew prophet, 602/201
- Michias. *See* Micah
- Midas, the Phrygian king; the story of his ears (Ovid's *Met. lib. xi. fab. 4, 5*), 361, 362/951—982
- Middelburgh. *See* Middleburgh
- Middleburgh, a port of the island of Walcheren in the Netherlands, 8/277

- Might does not make right, 218/2408; when joined to cruelty, 271/3683, 3684
- Milan, city and dukedom in Italy, 269/3589
- Miletus, the 7 maidens of, that slew themselves to save their virginity, alluded to, 519/1409—1411
- Miller, description of a, in the Reeve's Tale, 113/3925 *et seq*
- Miller, description of the, among the Canterbury Pilgrims, 16. 17/545—566
- Miller, the stealing propensity of the, in Reeve's Tale, 115/3995—3998
- Miller's daughter, in the Reeve's Tale, description of, 114/3973—3976
- Miller's Prologue: The Knight's Tale ended, the Host calls on the Monk for the second tale; the drunken Miller insists on telling next "a legende and a lyf bothe of a carpenter and his wif, how that a clerk hath set the wrightes cappe." The Reeve tells him to hold his tongue and let be his "lewed dronken harlotrye;" but "he nolde his wordes for no man forbere, but tolde his cherles tale in his manere." The poet begs to be put out of blame, as he must rehearse the tales, be they better, or worse, 89—91/3109—3186
- Miller's Tale, of a carpenter, and his wife Alisoun who with a clerk "cleped hende Nicholas," plots against his honor, 92—110/3187—3854
- Minotaur, a monster, half man and half bull, slain by Theseus, with the aid of Ariadne, 29/980
- Miracle, the, wrought at request of Saturn, in favor of Palamon, 77/2684, 2685
- Mischance, portrayed on the wall of the temple of Mars, 58/2009, 2010
- Monday, second day of the week, 71/2486; 98/3430; 101/3516; 104/3633; 105/3659
- Money, chapmen's plough, 176/1478
- Monk, description of the, among the Canterbury Pilgrims, 5, 6/165—207; called on for a tale, 89/3118, 3119; his definition of tragedy, in the prologue to his tale, 255/3163—3172; his tale *de casibus virorum illustrium* (Lucifer, Adam, Samson, Hercules, Nebuchadnezzar, Belshazzar, Zenobia, Nero, Holofernes, Antiochus IV. surnamed Epiphanes, Alexander the Great, Julius Cæsar, Croesus, Peter the Cruel of Spain, Peter of Cyprus, Bernabo Visconti of Milan, Ugolino, Count of Pisa), 256—270/3181—3652
- Monk-Nun's-Priest's Link; the Knight stops the Monk in his tedious stories, and the Host tells him his talking is not worth a butterfly, and prays him to say somewhat of hunting, which the Monk declines to do, and the Host calls

- on the Nun's Priest for "swich thyng as may oure hertes glade," 281, 282/3957—4010
- Monte Viso, in Italy, 404/47; 405/58
- Mordecai, the Benjamite, 446/1373
- Morocco, the strait of (Strait of Gibraltar), 144/465
- Moses, leader of the Israelites, 602/195; 615/355; his fasting alluded to, 390/1885—90; alluded to as having skill in magic, 485/250
- Mother, grief of a bereaved, should be allowed to have its course, for a time, 201/2167
- Moyses. *See* Moses
- Mulier est hominis confusio*, 292/4354
- Murder will out, 186/1766; 289/4242
- Muses, the Pierides spoken of as, 131/92
- Myda. *See* Midas
- Mynotaur. *See* Minotaur
- Nabal, the husband of Abigail, who protected him against the anger of David (1 Sam. xxv.), 210/2290; 446/1370
- Nabugodonosor. *See* Nebuchadnezzar
- Narcissus, a beautiful youth, who slighted the nymph Echo, and died of love of himself, having seen his own face in a fountain (Ovid, *Met.* 3, fab. 5), 507/952; portrayed on the wall of the temple of Venus, 56/1941
- Narcisus. *See* Narcissus
- Nature: ther Nature wol nat wirche, ffare wel Phisik, 79/2759, 60; speech imputed to, in regard to the Roman maiden, Virginia, 303, 4/11—28; cannot be restrained, 581/160—62; illustrations of the fact, 581, 2/163—86
- Nazarenus is as much for to seye as florissynge, 609/288
- Nebuchadnezzar, the Great, King of Babylon, story of, in Monk's Tale, 261, 2/3333—72; pronounced a god, by Holofernes, 274/3752; his vision alluded to, 596/126
- Necessity, wisdom to make a virtue of, 87/3041, 2; "I made vertu of necessitee," 495/593
- Need; nede has na peer, Hym boes serue hym selne that has na swayn, 116/4026, 27
- Negligence (or recklessness), the nurse of all harm, 648/710, 11; the remedy, 648/712, 13
- Neighbour, how a man shall love his, 630/517—21; how an enemy is included in the name, 630, 31/521—23
- Neot, St., a Saxon Saint, oath by, 108/3771
- Neptunus, god of the sea, 509/1047
- Nero, the infamous Roman Emperor; the slaughter of,

- portrayed on the wall of the temple of Mars, 58/2032;  
 story of, in *Monk's Tale*, 271—3/3653—3740; his burning  
 of Rome alluded to, 298/4560—63
- Neroun (Lat. acc. Neronem). *See* Nero
- Nessus, the Centaur, slain by Hercules with a poisoned  
 arrow for offering violence to Deianira, 260/3318
- New; "ther is no newe gyse that it nas old," 61/2125
- Newegate. *See* Newgate
- Newgate, name of a prison in London, 128/4402
- Nicanor, a general of Antiochus Epiphanes (2 Maccabees  
 ix.), 275/3781
- Nicerates, *gen. s.* Niceratus, father, or son, of Nicias, the  
 Athenian general? Nicerates wyf that for swich cas birafte  
 hir self hir lyf, 520/1437. [MS. 2, Nykeratis; 3, nycher-  
 ates; 4, Nicharatiffs; 5, Nicharatyfs; 6, Nichostratiffs]
- Nichanore (MSS. 2, 3, Nychanore; 4, 5, Nichasore; 6,  
 Nichasor); the Theban mayden that for Nichanore hir  
 seluen slow, 520/1432. *Latin note*: "Nichanor victis  
 Thebis vnus captiue virginis superatus est." Which of  
 the several ancient generals of the name is meant is  
 uncertain. *See* Nicanor
- Nicholas, the clerk, or scholar, in the *Miller's Tale*, 92/  
 3199; 94/3272, 3285, 3288; 95/3298, 3303; 97/3386, 3396,  
 3397; 98/3401, 3403, 3409, 3413, 3420, 3424, 3426; 99/  
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- Nicholas, Saint, his early piety alluded to, 184/1704.  
*See* Tyrwhitt's note, v. 13444
- Nicholay. *See* Nicholas
- Niggard; "he is to greet a nygard that wolde werné a man  
 to lighte his candle at his lanterne," 343/333, 334
- Night-spell, pronounced by the carpenter, in *Miller's Tale*,  
 100/3483—3486
- Nineveh, capital of the ancient Assyrian empire, 145/  
 487; 560/974
- Noah, the patriarch, 101/3518, 3534, 3539; 102/3560;  
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- Noah's wife, an allusion to her obstinacy, as represented  
 in the *Mysteries*, 101/3539, 3540
- Noe. *See* Noah
- Non est aliud nomen sub celo, &c. (Acts iv. 12), 637/597
- Norfolk (Northfolk), a county in the East of England,  
 18/619
- Northumberland, Northhumbrelond. *See* Northumber-  
 land
- Northumberland, the region of country north of the  
 Humber (Yorkshire is meant, *Skeat*), 146/508; 148/578

Note. *See* Neot, St:

Nowel (*Fr.* Noël, Christmas, from Lat. natalis), a cry of joy and festivity, 515/1255

Nun, description of the, among the Canterbury Pilgrims, 4, 5/118—164

Nun-Canon's-Yeoman Link: the Second Nun's Tale of Saint Cecilia finished, at Boughton-under-Blean the Pilgrims are overtaken by a Canon and his Yeoman; the Canon's appearance described; talk between the Host and the Yeoman in regard to the Canon, who drawing near and hearing what the yeoman is saying of him and his alchemy, rides away "for verray sorwe and shame." The Yeoman then proposes to tell all he knows about his master's rascalities, 547—551/554—719

Nun's Priest's Tale, of the Cock and Hen (Chanticleer and Partlet), and the Fox, 283—300/4011—4636

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CHAUCER'S  
Comparisons and Similes, Metaphors,  
and Proverbs, Maxims, &c.,

IN HIS

"CANTERBURY TALES,"

COLLECTED BY

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I. COMPARISONS AND SIMILES.

N.B.—*The references are to the paging and lines of the Six-Text edition.*

And of his port as meeke as is a mayde, 3/69  
With lokkes crulle as they were leyd in presse, 3/81  
Embrouded was he, as it were a meede  
Al ful of fresshe floures whyte and reede, 3/89, 90  
He was as fressh as in [is, 2—6] the Monthe of May, 3/92  
He slepte namoore than dooth a nyghtyngale, 3/98  
hir eyen greye as glas, 5/152  
And whan he rood, men myghte his brydel heere  
Gynglen in a whistlynge wynd als cleere  
And eek as loude as dooth þe chapel belle, 5/169—171  
His heed was balled þat shoon as any glas,  
And eek his face as it hadde been enoynt, 6/198, 199  
Hise eyen stepe and rolynge in his heed,  
That stemed as a forneys of a leed, 6/201, 202  
He was nat pale as a forpynd goost, 6/205  
His palfrey was as broun as is a berye, 6/207  
His nekke whit was as the flour delys,  
Ther to he strong was as a Champion, 7/238, 239  
And rage he koude as it were right a whelpe 8/257

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II



Of double worstede was his semycoppe  
 That rounded as a belle out of the presse, 8/262, 263  
 Hise eyen twynkled in his heed aryght  
 As doon the sterres in the frosty nyght, 8/267, 268  
 And leene was his hors as is a rake, 9/287  
 Whit was his heed as is a dayesye, 10/332  
 An Anlaas and a gipser al of silk  
 Heeng at his girdel, whit as morne Milk, 11/357, 358  
 His berd as any sowe or fox was reed,  
 And ther to brood as though it were a spade, 16/552, 553  
 Vp on the cope right of his nose he hade  
 A werte, and ther on stood a toft of herys  
 Reed as the brustles of a sowes erys, 16/554—556  
 His mouth as greet was as a greet forneys, 16/559  
 His tope was doked lyk a preest biforn,  
 fful longe were his legges and ful lene,  
 Ylyk a staf, ther was no calf ysene, 17/590—592  
 They were adrad of hym as of the deeth, 18/605  
 Tukked he was as is a frere aboute, 18/621  
 As hoot he was and lecherous as a sparwe, 18/626  
 Thanne wolde he speke and crie as he were wood, 18/636  
 Swiche glarynge eyen hadde he as an hare, 20/684  
 A voys he hadde as smal as hath a goot, 20/688  
 ffor trewely confort ne myrthe is noon  
 To ride by the weye doumb as the stoon, 22/773, 774  
 Emelye pat fairer was to sene  
 Than is the lylie vpon his stalke grene  
 And fressher than the May with floures newe, 31/1035—  
 1037  
 We stryuen as dide the houndes for the boon,  
 They foughte al day and yet hir part was noon,  
 Ther cam a kyte whil they weren so wrothe  
 And baar away the boon bitwixe hem bothe, 34, 35/1177—  
 1180  
 dronke is as a Mous, 37/1261  
     he lyk was to biholde  
 The Boxtree or the Asshen dede and colde, 38/1301, 1302  
     pale as Asshen colde, 40/1364  
     a Courser startlynge as the fir, 44/1502  
 Now vp, now down, as boket in a welle, 45/1533

As fiers as leon, 46/1598

To chaungen gan the colour in hir face,  
 Right as the hunters in the regne of Trace,  
 That stondeth at the gappe with the spere,  
 Whan hunted is the leon and the bere,  
 And hereth hym come russhyng in the greues  
 And breketh bothe bowes and the leues,  
 And thynketh "heere cometh my mortal enemy,  
 With oute faile he moot be deed or I;  
 ffor outhur I moot sleen hym at the gappe,  
 Or he moot sleen me if þat me myshappe," 47, 48/1637—  
 1646

Thou myghtest wene that this Palamon  
 In his fightyng were [as] a wood leon,  
 And as a crueel Tigre was Arcite;  
 As wilde bores gonne they to smyte,  
 That frothen whit as foom, for Ire wood, 48/1655—1659

He was war of Arcite and Palamon,  
 (That foughten breme as it were bores two :)  
 The brighte swerdes wenten to and fro  
 So hidously, that with the leeste strook  
 It semed as it wolde fille an ook, 49/1698—1702

[to fighten] As it were in a lystes roially, 50/1713  
 She woot namoore of al this hote fare,  
 By god, than woot a Cokkow of an hare, 52/1809, 1810

And lik a grifphon, looked he aboute, 61/2133  
 Cam ridynge lyk the god of Armes Mars, 62/2159

And as a leon he his lookyng caste, 62/2171  
 His voys was as a trompe thondrynge, 62/2174  
 An Egle tame as any lilye whyt, 63/2178

As fayn as fowel is of the brighte sonne, 70/2437  
 Arrayed right as he were a god in Trone, 72/2529

Ther nas no Tygre in the vale of Galgopheye,  
 Whan þat hir whelpe is stole, whan it is lite,  
 So crueel on the hunte, as is Arcite,  
 ffor Ielous herte, vpon this Palamon,  
 Ne in Belmarye, ther nys so fel leon  
 That hunted is, or for his hunger wood,  
 Ne of his praye desireth so the blood,  
 As Palamon to sleen his foo Arcite, 75/2626—2633

So greet a wepyng was ther noon certayn  
 Whan Ector was ybroght, al fressh yslayn,  
 To Troye, 81/2831—2833

She was ful moore blisful on to see,  
 Than is the newe pereionette tree,  
 And softer than the wolle is of a wether, 93/3247—3249  
 fful brighter was the shynyng of hir hewe,  
 Than in the tour the noble yforged newe,  
 But of hir song it was as loude and yerne,  
 As any swalwe sittynge on a berne;  
 Ther to she koude skippe and make game,  
 As any kyde or calf folwyng his dame;  
 Hir mouth was sweete, as bragot or the Meeth,  
 Or hoord of Apples leyd in hey or heeth,  
 Wynyng she was, as is a ioly colt,  
 Long as a mast and vprighte as a bolt;  
 A brooch sche baar vp on hir loue coler,  
 As brood as is the boos of a bokeler, 94/3255—3266  
 And she sproong as a colt doth in the traue, 94/3282  
 Hir forheed shoon as bright as any day, 95/3310  
 Crul was his heer, and as the gold it shoon,  
 And strouted as a fflanne large and brode, 95/3314, 3315  
 hise eyen greye as goos, 95/3317  
 as whit as is the blosme vp on the rys, 95/3324  
 He syngeth brokkyng as a nyhtyngale, 97/3377  
 This Nicholas sat capyng euere vp-righte  
 As he had kiked on the newe moone, 99/3444, 3445  
 This Nicholas sat ay as stille as stoon, 100/3472  
 Shal falle a reyn, and that so wilde and wood,  
 That half so greet was neuere Noees flood, 101/3517, 3518  
 Thanne shal I swymme as myrie, I vndertake,  
 As dooth the white doke after hire drake, 102/3575, 3576  
 I moorne as dooth a lamb after the tete, 106/3704  
 I haue swich loue longynge,  
 That lik a turtel trewe is my moornynge, 106/3705, 3706  
 Dirk was the nyght as pich or as the cole, 107/3731  
 And weepe as dooth a child that is ybete, 107/3759  
 This Nicholas anon leet fle a fart  
 As greet as it had been a thonder dent, 109/3806, 3807  
 Myn herte is mowled also as myne heris,  
 But if I fare as dooth an Openers, 111/3870, 3871  
 As eny pecok he was proud and gay, 113/3926  
 As piled as an Ape was his skulle, 113/3935

And she was proud and peert<sup>t</sup> as is a pye, 113/3950  
 She was as digne as water in a dich, 114/3964  
     eyen greye as glas, 114/3974  
 Wery and weet<sup>t</sup> as beest is in the reyn, 118/4107  
 As any Iay she light was and Iolyf, 119/4154  
 as an hors, he snorteth in his sleepe, 119/4163  
 And I lye as a draf sek in my bed, 121/4206  
 They walwe as doon two pigges in a poke, 123/4278  
 Gaillard he was as Goldfynch in the shawe,  
 Broun as a berye, a propre short fel[a]we, 127/4367, 4368  
 He was as ful of loue and paramour  
 As is the hyve ful of hony sweete, 127/4372, 4373  
 lokid as a wild lyon, *Gam.* 4/125  
 stood stille as stoon, *Gam.* 8/263  
 stille as any stone, *Gam.* 12/395  
 as stille as any stone, *Gam.* 13/423  
 —the tyme wasteth nyght and day,  
 And steleth from vs, what pryuely slepynge  
 And what thurgh neeligence in oure wakyng,  
 As dooth the streem that turneth neuere agayn,  
 Descendynge fro the montaigne in to playn, 129/20—24  
 O serpent vnder femynynytee,  
 Lik to the serpent depe in helle ybounde, 141/360, 361  
 ffor as the lomb toward his deeth is broght,  
 So stant this Innocent<sup>t</sup> before the kyng, 149/617, 618  
 he sleep<sup>p</sup> as a swyn, 153/745  
 thou ianglest as a Iay, 154/774  
 And she for sorwe as doumb stant as a tree,  
 So was hir herte shet<sup>t</sup> in hir distresse,  
 Whan she remembred his vnkyndenesse, 163/1055—1057  
 But was as glad ther-of, as fowel of day, 169/1228  
     they were as glad of his comyng,  
 As fowel is fayn whan pat the sonne vp riseth, 169/1240,  
     1241  
 As in a fourme sit a wery hare,  
 Were al forstraught<sup>t</sup> with houndes grete and smale, 171/  
     1294, 1295  
 And forth she gooth, as Iolif<sup>t</sup> as a pye, 174/1399  
 And hoom he gooth, murie as a Papeiay, 178/1559

Whit was his face, as Payndemayn,  
 Hise lippes, rede as rose,  
 His rode is lyk scarlet in grayn, 191/1915—1917  
 His heer, his berd, was lyk saffroun, 191/1920  
 And sweete as is the Brembul flour,  
 That bereth the rede hepe, 192/1936, 1937  
 Yet listeth, lordes, to my tale,  
 Murier than the Nightyngale, 195/2023, 2024  
 As whit as is a lilye flour, 196/2057  
 His brydel as the sonne shoon,  
 Or as the moone light, 196/2069, 2070  
 And forth vpon his wey he rood,  
 And sparcle out of the bronde, 197/2094, 2095  
 Salomon seith That right as Motthes in the shepes flees  
     anoyeth to the clothes, and the smale wormes to the  
     tree, right so anoyeth sorwe to the herte, 203/2187  
 right as maladies been cured by hir contraries, right so shul  
     men warisshe werre by vengeaunce (advice of the phy-  
     sicians to Melibeus), 204/2207  
 lik a wilde leon fool-hardy, 253/3106  
 Thou art nat lyk a penant or a goost, 254/3124  
 And lik an Egles fetheres, wax his heres, 262/3365  
 Hise nayles lyk a briddes clawes weere, 262/3366  
 His voys was murier than the murie Orgon  
 On Messedayes that in the chirche gon ;  
 Wel sikerer was his crowyng in his logge,  
 Than is a Clokke or an abbey Orlogge, 284/4041—4044  
 His Coomb was redder than the fyn coral,  
 And battailed as it were a castel wal ;  
 His byle was blak, and as the leet it shoon,  
 Lyk Asure were hise legges and his toon ;  
 Hise nayles whiter than the lilye flour,  
 And lyk the burned gold was his colour, 284/4049—4054  
 He looketh as it were a grym leoun, 293/4369  
     and Chauntecleer so free,  
 Soong murier than the Mermayde in the see, 295/4459, 4460  
 They yolliden as feendes doon in helle, 298/4579  
 And ryng it out as round as gooth a belle, 314/331  
 And Est and West, vp-on the peple I bekke,  
 As dooth a dowue, sittynge on a berne, 316/396, 397

Thou [O dronke man] fallest as it were a styked swyn  
320/556

as dronken as a Mous, 341/246

as a spaynel, she wol on hym lepe, 341/267

ffor thogh he looked as a wood leon, 346/429

I koude walke as fressh as is a rose, 346/448

ioly as a pye, 346/456

And singe, ywis, as any nyghtyngale, 347/458

ffor al so siker as cold engendreth hayl,

A likerous mouth moste han a likerous tayl, 347/465, 466

Stibourne I was, as is a Leonesse, 352/637

A fair womman, but she be chaast also,

Is lyk a gold ryng' in a sowes nose, 356/784, 785

And he vp stirte, as dooth a wood leoun, 356/794

As thikke as motes in the sonne beem, 359/868. Cf.  
Milton's *Il Penseroso*, vv. 7, 8.

And as a Bitore bombleth in the Myre,

She leyde hir mouth vn-to the water doun, 362/972, 973

This knyght ne stood nat stille, as doth a best, 364/1034

And al day after hidde hym as an Owle, 365/1081

Ye faren lyk a man had lost his wit, 365/1095

wood as an hare, 372/1327

Hadde alwey bawdes redy to his hond

As any hauk' to lure in Engeland, 373/1339, 1340

ffor in this world nys dogge for the bowe,

That kan an hurt deer from an hool knowe,

Bet than this Somnour knew a sly lecchour,

Or an Auowtier or a paramour, 374/1369—1372

The Cartere smoot and cryde as he were wood, 378/1542

lyk an Aspen leef he quook for Ire, 383/1667

And now hath Sathanas, seith he, a tayl

Brodder than of a Carryk is the sayl, 383/1687, 1688

Right so as bees out swarmen from an hyue,

Out of the deueles ers ther gonne dryue

Twenty thousand freres in a route, 384/1693—1695

chirteth as a sparwe, 387/1804

He is as angry as a pissemyre, 388/1825

He groneth lyk oure boor lith in oure sty, 388/1829

ffat as a whale, and walkynge as a swan, 391/1930

Al vinolent<sup>t</sup> as Botel in the spence, 391/1931

Therefore, right<sup>t</sup> as an hawk<sup>t</sup> vp at a sours,

Vp springeth in-to their, right so prayeres

Of charitable and chaste busy freres

Maken hir sours to goddes eres two, 391/1938—1941

as Iust as is a squyre, 395/2090

The frere vp stirte, as dooth a wood leoun, 397/2152

He looked as it were a wilde boor, 397/2160

with bely stif and toght As any Tabour, 400/2268

Ye ryde as coy and stille as dooth a mayde,

Were newe spoused, sittynge at the bord, 403/2, 3

In crepeth age alwey, as stille as stoon, 407/121

And as a lamb, she sitteth meke and stille, 420/538

O stormy peple, vnsad and euere vntrewe,

Ay vndiscreet<sup>t</sup> and chaungynge as a vane,

Delitynge euere in rumbul that is newe,

ffor, lyk the moone, ay wexe ye and wane, 434/995—99

And she ay sad and constant as a wal, 436/1047

strong<sup>t</sup> as is a greet Camaille, 441/1196

Beth egre as is a Tygre yond in Ynde, 441/1199

Ay clappeth as a Mille, 441/1200

couche as doth a quaille, 441/1206

Be ay of chiere as light as leef on lynde, 441/1211

That passen as a shadwe vpon a wal, 445/1315

Myn herte and alle my lymes been as grene

As laurer thurgh the yeer is for to sene, 449/1465, 1466

Thanne shal youre soule vp to heuene skippe

Swifter than dooth an Arwe out of the bowe, 455/1672,

1673

she was lyk the brighte morwe of May, 457/1748

Lyk to the naddre in bosom sly vntrewe, 458/1786

as stille as a ston, 459/1818

With thilke brustles of his berd vnsofte,

Lyk to the skyn of houndfyssh, sharpe as brere, 459/1824,

1825

ful of Iargon as a flekked pye, 459/1848

As fressh as is the brighte someres day, 461/1896  
 an herte as hard as any stone, 463/1990  
     he gooth as lowe  
 As euere dide a dogge for the bowe, 464/2013, 2014  
 O sodeyn hape, O thou fortune Instable,  
 Lyk to the Scorpion, so deceyuable,  
 That flaterest with thyn heed, whan thou wolt synge,  
 Thy tayl is deeth, thurgh thyn enuenymynge,  
 O brotil Ioye, o sweete venym queynte,  
 O monstre that so subtilly kanst peynte  
 Thy yiftes vnder hewe of stidefastnesse,  
 That thou deceyuest bothe moore and lesse, 465/2057—2064  
 Soul as the turtle pat lost hath hire make, 466/2080  
 Thogh thou myghtest se as fer as shippes saille, 467/2108  
 as blynd as is a stoon, 468/2156  
 as lewed as gees, 471/2275  
 Syngeth ful murier than the Papeiay, 473/2322  
 And vp he yaf a roryng and a cry,  
 As dooth the mooder whan the-child shal dye, 474/2364,  
     2365  
 But doutelees, as trewe as any steel,  
 I haue a wyf, though pat she poure be, 476/2426, 2427  
 They murmureden as dooth a swarm of Been, 484/204  
 Vp riseth fresshe Canacee hir selue,  
 As rody and bright as dooth the yonge sonne,  
 That in the Ram is foure degrees vp ronne, 489/384—386  
 a tree fordryed as whit as chalk, 490/409  
 And lith aswowne deed, and lyk a stoon, 492/474  
 Right as a serpent hit hym vnder floures  
 Til he may seen his tyme for to byte, 493/512, 513  
 As in a toumbe is al the faire aboue  
 And vnder is the corps, 493/518, 519  
 That fressher was and Iolyer of array,  
 As to my doom, than is the Monthe of May, 506/927, 928  
 langwisseth as a furye dooth in helle, 507/950  
 lyk a bisy bee, 534/195  
 fful lyk a fiers leoun, 534/198  
 As meke as euere was any lamb, 534/199  
 euery mortal mannes power nys  
 But lyke a bladdre ful of wynd, ywys, 542/438, 439



He hadde ay priked lik as he were woodk, 547/576

But it was ioye for to seen hym swete :

His forheed dropped as a stillatorie

Were ful of Plantayne and of Paritorie, 547/579—581

ffor al the world, they stynken as a goot, 556/886

Al though this thyng<sup>t</sup> myshapped haue, as now,

Another tyme it may be wel ynow.

Vs moste putte oure good in auenture ;

A Marchant, pardee, may nat ay endure,

Trusteth me wel, in his prosperitee ;

Somtyme his good is drenched in the see,

And somtyme comth it sauf vn-to the londe, 558/944—950

Was neuere brid gladder agayn the day,

Ne nyghtyngale in the seson of May, 570/1342, 1343

They mowe wel chiteren as pat doon Joyes (jays), 572/  
1397

Ye been as boold<sup>t</sup> as is Bayard<sup>t</sup> the blynde,

That blondreth forth, and peril casteth noon, 572/1413, 1414

Thou songe whilom lyk<sup>t</sup> a nyghtyngale, 585/294

Right as a swerd forkutteth and forkerueth

An Arm atwo, my deere sone, right so

A tonge kutteth freendshipe al atwo, 586/340—342

right as the roote of a tree hydeth hym in the erthe, 596/113

soothly, ther is no thyng<sup>t</sup> that sauoureth so wel to a child<sup>t</sup>

as the Milk of his Norice, ne no thyng<sup>t</sup> moore abhomyn-  
able than thilke Milk whan it is medled with oother  
mete, right<sup>t</sup> so the synful man that loueth his synne, hym  
semeth that it is to him moost sweete of any thyng<sup>t</sup>; but  
fro that tyme that he loueth sadly oure lord Ihesu crist,  
and desireth the lif perdurable, ther nys to him no  
thyng<sup>t</sup> moore abhomynable, 596/122—124

as dooth the hound<sup>t</sup> pat retourneth to eten his spewyng.  
597/138

ye be roten in youre synne as a bæst in his dong<sup>t</sup>, 598/139

right as a soughe wroteth in euerich ordure, so wroteth  
hire [a fair woman's] beautee in the stynkyng ordure  
of synne, 599/157

right as doop a derk<sup>t</sup> clowde bitwixe vs and the sonne,  
601/185

A greet<sup>t</sup> wawe of the see comth som tyme with so greet<sup>t</sup>  
a violence that it drencheth the shipe. And the same  
harm dooth som tyme the smale dropes of water that

entren thurgh a litel creuace in to the thurrok', and in the botme of the shipe, if men be so necligent that they ne discharge hem nat by tyme. And therfore, al though ther be a difference bitwixe thise tuo causes of drenchynge, algates the shipe is dreynt, 616/363, 364

Looke how muche that a drope of water that falleth in a fourneys ful of fyr anoyeth or greueth, so muche anoyeth a venial synne vn-to a man that is perfit in the loue of Ihesu crist, 618/384

right as the gaye leefsel atte Tauerne is signe of the wyn that is in the Celer, 621/411

the buttokes of hem faren as it were the hyndre part of a she Ape in the fulle of the Moone, 622/424

Looke how that fir of smale gleedes that been almoost dede vnder asshen, wollen quike agayn whan they been touched with brymstoon; right so Ire wol eueremo quyken agayn whan it is touched by the pride that is couered in mannes herte, 633/548

Ther is a maner tree, as seith sein Ysidre, that whan men maken fire of thilke tree, and couere the coles of it with Asshen, soothly the fir of it wol lasten al a yeer or moore. And right so fareth it of rancour: whan it is ones conceyued in the hertes of som men, certein it wol lasten perauenture from oon Estre day vnto another Estre day and moore, 633/551, 552

And ofte tyme swich cursynge wrongfully retorneth agayn to hym þat curseth, as a bryd that retorneth agayn to his owene nest, 639/620

He [who tarries ere he will turn to God] is lyk to hym that falleth in the dych, and wol nat arise, 649/718

He is lyk to an hors that seketh rather to drynken drouy or trouble water than for to drynken water of the clere welle, 658/816

Certes they been lyk to houndes: for an hound, whan he comth by the Roser, or by othere beautees, though he may nat pisse, yet wole he heue vp his leg and make a contenaunce to pisse, 662/858

right as he som tyme is cause of alle damages that beestes don in the feeld, that breketh the hegge or the closure, thurgh which he destroyeth that may nat been restooed, 663/870

namoore may maydenhede be restooed than an Arm that is smyten fro the body may retourne agayn to wexe, 663/871

a fouler thefte than for to breke a chirche and stele the  
chalice, 664/879  
bordels . . . that mowe be likned to a commune gonge  
where as men purgen hire ordure, 665/885  
hem thynketh they been free and han no Iuge, namoore  
than hath a free bole that taketh which Cow that hym  
liketh in the town, 666/898  
right as a free bole is ynough for al a toun, right so is a  
wikked preest' corrupcion ynough for al a parisshe, or  
for al a contree, 666/899  
lyk to houndes that taken no kepe to kynrede, 667/907  
though that hooly writ' speke of horrible synne, certes hooly  
writ' may nat been defouled, namoore than the sonne  
that' shyneth on the Mixne, 667/911  
Soothly, a whit wal, al-though it ne brenne noght fully by  
stikyng of a candele, yet is the wal blak of the leyt,  
672/954

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METAPHORS.

Vp roos oure hoost' and was oure aller cok, 24/823  
I haue, god woot, a large feeld to ere,  
And wayke been the Oxen in my Plough, 26/886, 887  
Thanked be ffortune, and hire false wheel, 27/925  
—of Chivalrie the flour, 29/982  
My lookyng' is the fader of pestilence [said by Saturn],  
71/2469  
this foule prison of this lyf, 87/3061  
vnbokeled is the male, 89/3115  
He hadde moore tow on his distaf  
Than Gerueys knew, 108/3774, 3775  
And Absolon hath kist' hir nether eye, 110/3852  
With bleryng' of a proud Milleres eye, 111/3865  
Gras tyme is doon, my fodder is now forage, 111/3868  
Yet in oure Asshen olde is fyr yreke, 111/3882. Cf.  
Gray's *Elegy*, v. 92.  
ffoure gleedes han we, whiche I shal deuyse,  
Avauntyng', liyng', Anger, Coueitise:  
Thise foure sparkles longen vn to eelde, 111/3883-3885

And yet ik haue alwey a Coltes tooth, 112/3887  
 As many a yeer as it is passed henne  
 Syn that my tappe of lif bigan to renne,  
 ffor sikerly, whan I was bore, anon  
 Deeth drough the tappe of lyf and leet it gon,  
 And euer sithe hath so the tappe yronne  
 Til that almoost al empty is the tonne,  
 The stream of lyf now droppeth on the chymbe, 112/3889  
 —3895  
 So was hir ioly whistle wel y-wet, 119/4155  
 Your bagges been nat fild with ambes as,  
 But with sys cynk, that renneth for youre chaunce, 132/  
 124, 125  
 Humblesse hath slayn in hire al tirannye;  
 She is Mirour of alle curteisie,  
 Hir herte is verray chambre of hoolynesse,  
 Hir hand Ministre of fredam for almesse, 135/165—168  
 welle of vices, 140/323  
 roote of Iniquitee, 141/358  
 nest of euery vice, 141/364  
 foot hoot, 143/438  
 Me list nat of the chaf, or of the stree,  
 Maken so long a tale, as of the corn, 152/701, 702  
 In hym triste I, and in his mooder deere,  
 That is to me, my seyl and eek my steere, 156/833  
 hauen of refut, brighte sterre of day (said of the Virgin),  
 157/852  
 of cristen folk the flour, 164/1090  
 Now longe moote thou saille by the cost, 181/1626  
 This gemme of chastite, this Emeraude,  
 And eek of martirdom the Ruby bright, 187/1799, 1800  
 This welle of mercy, Cristes mooder sweete, 188/1846  
 Confession is neighbor to Innocence, 247/2966  
 It is a gentil pasture ther thow goost, 254/3123  
 He [was] of knyghthod and of fredom, flour, 276/3832  
 Thy sys ffortune hath turned in-to Aas, 277/3851  
 But I ne kan nat bulte it to the bren, 294/4430  
 Taketh the fruyt, and lat the chaf be stille, 300/4633  
 the olde daunce, 305/75

ffor dronkenesse is verray sepulture  
 Of mannes wit, and his discrecion, 320/558, 559  
 And on the ground, which is my moodres gate,  
 I knokke with my staf, bothe erly and late,  
 And seye, leeue mooder, leet me In, 325/729—731  
 Crist, that of perfeccion is welle, 337/107  
 the flour of myn age, 337/113  
 Nay, thou shalt drynken of another tonne  
 Er that I go, shal sauoure wors than Ale, 339/170, 171  
 Than maystow chese wheither thou wolt sippe  
 Of that tonne that I shal abroche, 339/176, 177  
 The flour is goon, ther is namoore to telle,  
 The bren as I best kan, now moste I selle, 347/477, 478  
 I made hym of the same wode (*i. e.* jealousy) a croce,  
 347/484  
 in his owene grece, I made hym frye  
 ffor Angre, and for verray Ialcusye, 347/487, 488  
 I was his purgatorie, 347/489  
 Whan þat his shoo ful bitterly hym wrong, 347/492  
 I holde a Mouses herte nat worth a leek,  
 That hath but oon hole for to sterte to, 350/572, 573  
 But yet I hadde alwey a coltes tooth,  
 Gat tothed I was, and that bicam me weel,  
 I hadde the prente of seint Venus seel, 351/602—604  
 Hoold nat the deueles knyft ay at thyn herte, 395/2091  
 I am vnder youre yerde, 403/22  
 flour of wyfly pacience, 432/919  
 ffor if þat they were put to swiche assayes,  
 The gold of him hath now so badde alayes  
 With bras, þat thogh the coyne be fair at eye,  
 It wolde rather breste atwo than plye, 440/1166—1169  
 Youre herte hangeth on a ioly pyn, 450/1516  
 But I woot best where wryngeth me my sho, 451/1553  
 O perilous fyr, that in the bedstraw bredeth, 458/1783  
 Night with his Mantel, þat is derk and rude,  
 Gan ouersprede the Hemysperie aboute, 458/1798, 1799  
 welle of alle gentillesse, 493/505  
 With outen coppe, he drank al his penañce, 506/942  
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. . . blered is myn eye, 552/730  
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 fox, used for a sly person, 563/1080  
 roote of alle cursednesse, 569/1301  
 the preest he made his Ape, 569/1313  
 wol ye Iusten atte ffan, 577/42  
 Another day he wole, peraventure,  
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 blered is thyn eye, 584/252  
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 Why sholde I sowen draft out of my fest,  
 Whan I may sowen whete, if þat me lest, 590/35, 36  
 Thilke manere of folk been the flyes that folwen the hony,  
 or elles the houndes that folwen the careyne, 623/441  
 Thanne stant Enuye and holdeth the hootte Iren vpon the  
 herte of man, with a peire of longe toonges, of long  
 rancour, 633/555  
 fflatereres been the deueles norices, that norissen hise  
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Wel koude he [the Miller] stelen corn and tollen thrives,  
 And yet he hadde a thombe of gold, pardee, 16/563  
 And this figure he added eek ther to,  
 That if gold ruste, what shal Iren doo? 15/500  
 And yet this manciple sette hir aller cappe, 17/586  
 And priuely a fynch eek koude he pulle, 19/652  
 Purs is the Ercedekenes helle, seyde he, 19/658  
 The wordes roote be cosyn to the dede, 21/742  
 If euen song and morwe song accorde, 24/830  
 who shal yeue a louere any lawe?  
 Loue is a gretter lawe, 34/1164, 1165. Boethius, *De*  
*Consol.* III. 12:  
 ' Quis legem det amantibus?  
 Major lex amor est sibi.

A man moot nedes loue, maugree his heed, 34/1169  
 Ech man for hym self, 35/1182  
 But sooth is seyde, go sithen many yeres,  
 That feeld hath eyen, and the wode hath eres, 44/1521,  
 1522  
 It is ful fair a man to bere hym euene,  
 ffor al day meeteth men at vnset steuene, 44/1523, 1524  
 Now in the crope, now doun in the breres,  
 Now vp, now doun, as boket in a welle, 44, 45/1532, 1533  
 loue ne lordshipe  
 Wol noght hir thankes haue, no felaweshipe, 47/1625, 1626  
 ffor pitee renneth soone in gentil herte, 51/1761  
 He moot [e] pipen in an yuy leef, 53/1838  
 Ther is no newe gyse that it nas old, 61/2125  
 As sooth is seyde, elde has greet auantage;  
 In elde is bothe wysdom and vsage;  
 Men may the olde at renne and noght at rede, 70/2447—  
 2449  
 Som tyme an ende ther is of euery dede, 75/2636  
 And certeinly, ther Nature wol nat wirche,  
 ffare wel Phisik, go ber the man to chirche, 79/2759, 2760  
 What is this world, what asketh men to haue,  
 Now with his loue, now in his colde graue, 79/2777, 2778  
 Loye after wo, and wo after gladnesse, 81/2841  
 This world nys but a thurghfare ful of wo,  
 And we been pilgrymes, passynge to and fro;  
 Deeth is an ende of euery worldes soore, 81/2847—2849  
 Thanne is it wysdom, as it thynketh me,  
 To maken vertu of necessitee, 87/3041, 3042  
 How that a clerk hath set the wrightes cappe, 90/3143  
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 Men sholde wedden after hire estaat,  
 ffor youthe and elde is often at debaat, 93/3829, 3830  
 A clerk hadde litherly biset his whyle,  
 But if he koude a Carpenter bigyle, 95/3299, 3300  
 ffor som folk wol ben wonnen for richesse,  
 And somme for strokes, and somme for gentillesse, 97/3381,  
 3382  
 blowe the bukkes horn, 97/3387

alwey the nye slye  
 Maketh the ferre leue to be looth, 97/3392, 3393  
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 Men seyn thus, sende the wise, and sey no thyng, 103/  
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 Lo, which a greet thyng is Affeccioñ!  
 Men may dyen of ymaginacioñ,  
 So depe may impressioñ be take, 103/3611—3613  
 The deucl made a Reue for to preche,  
 And of a Soutere, Shipman or a leche, 112/3903, 3904  
 sette his howue, 112/3911  
 ffor leueful is with force force of showue (*vim vi repellere*),  
 112/3912  
 ffor Ialous folk ben perilous euermo, 114/3961  
 ffor hooly chirches good moot been despended  
 On hooly chirches blood, that is descended, 114/3983, 3984  
 nede has na peer,  
 Hym boes serue hym selue, that has na swayn, 116/4026,  
 4027  
 The gretteste clerkes been nought wisest men,  
 As whilom to the wolf thus spak the mare, 116/4054,  
 4055  
 Yet kan a Millere make a clerkes berd  
 (*i. e.* cheat him; *Fr.* faire la barbe, to *shave*), 117/4096  
 Man sal taa of twa thynges,  
 Slyk as he fyndes, or taa slyk as he brynges, 118/4129,  
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 With empty hand men may none haukes tulle, 119/4134  
 That gif a man in a point be ygreued,  
 That in another he sal be releued, 120/4181, 4182  
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 Hym thar nat wene wel that yuele dooth,  
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 Ne brynge nat every man in-to thyn hous, (*Eccelus. xi. 29*),  
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 Wel oghte a man, auysed for to be,  
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 But sooth pley quaad pley, as the flemyng seith, 126/4357  
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 They been ful wrothe al day, as men may see, 128/4397,  
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Wel bet is roten Appul out of hoord,  
 Than þat it rotie al the remenaunt;  
 So fareth it by a riotous seruauñt,  
 It is wel lasse harm to lete hym pace  
 Than he shende alle the seruantz in the place, 128/4406—  
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ther is no theef with-oute a lowke,  
 That helpeth hym to wasten and to sowke,  
 Of that he brybe kan, or borwe may, 128/4415—4417  
 After bale cometh bote, þorgh goddes might, *Gam.* 18/631  
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ffor losse of catel may recouered be,  
 But losse of tyme shendeth vs, quod he (Seneca), 129/27, 28  
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ffor swich lawe as a man yeueth another wight,  
 He sholde hym seluen vsen it by right, 130/43, 44  
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 Is writen, god woot, who so koude it rede,  
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O sodeyn wo, that euere art successour,  
 To worldly bliss, spreynð with bitternesse;  
 The ende of the ioye of oure worldly labour,  
 Wo occupieth the fyn of oure gladnesse, 143/421—424  
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Who lyued euere in swich delit o day,  
 That hym ne moeued outher conscience,  
 Or Ire, or talent, or som kynnes affray,  
 Enuye, or pride, or passion, or offence? 166/1135—1138

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 nesse þat thou mayst do this day, do it, and abide nat  
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And priketh his blynde hors ouer the falwes,  
And suffreth his wyf to go seken halwes,  
Is worthy to been hanged on the galwes, 352/655—658

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fful selde vp riseth, by his branches smale,  
Prowesse of man, for god, of his goodnesse,  
Wole that of hym we clayme oure gentillesse,  
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And bet than olde boef is the tendre veel, 448/1419, 1420

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*MS. Gg. 4. 27, Univ. Libr. Cambr., leaf 186.*





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*MS. Gg. 4. 27, Univ. Libr. Cambr., leaf 192, back.*





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(with a Jawbone instead of a Sheep's Shoulderbone).

*MS. Gg. 4. 27, Univ. Libr. Cambr., leaf 306.*







THE MONK  
(without his Bells and Hounds).

*MS. Gg. 4. 27, Univ. Libr. Cambr., leaf 332.*





THE MANCIPLE.

*MS. Gg. 4. 27, Univ. Libr. Cambr., leaf 395.*





ENVY  
(on his Wolf gnawing a Bone).

CHARITY  
(with her wingd and flaming Heart).

*Parson's Tale.*

*MS. Gg. 4. 27, Univ. Libr. Cambr., leaf 416.*





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Chaucer Society.

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TO

# Chaucer's Canterbury Tales

TOGETHER WITH

COMPARISONS AND SIMILES, METAPHORS  
AND PROVERBS, MAXIMS, ETC.,  
IN THE SAME.

COLLECTED BY

PROF. HIRAM CORSON, LL.D.

OF CORNELL UNIVERSITY.



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# The Chaucer Society.

*Editor in Chief*:—REV. PROFESSOR W. W. SKEAT, LITT.D.

*Hon. Sec.*:—W. A. DALZIEL, Esq., 67, Victoria Road, Finsbury Park, London, N.

To do honour to CHAUCER, and to let the lovers and students of him see how far the best unprinted Manuscripts of his works differed from the printed texts, this Society was founded in 1868. There were then, and are still, many questions of metre, pronunciation, orthography, and etymology yet to be settled, for which more prints of Manuscripts were and are wanted; and it is hardly too much to say that every line of Chaucer contains points that need reconsideration. The founder (Dr Furnivall) began with *The Canterbury Tales*, and has given of them (in parallel columns in Royal 4to) six of the best theretofore unprinted Manuscripts known. Inasmuch as the parallel arrangement necessitated the alteration of the places of certain tales in some of the MSS, a print of each MS has been issued separately, following the order of its original. The first six MSS printed have been: the Ellesmere (by leave of the Earl of Ellesmere); the Hengwrt (by leave of W. W. E. Wynne, Esq.); the Camb. Univ. Libr., MS Gg. 4. 27; the Corpus, Oxford; the Petworth (by leave of Lord Leconfield); and the Lansdowne 851 (Brit. Mus.). The Harleian 7334 has followed, and the Cambridge Dd., completed by Egerton 2726 (the Haistwell MS.). *Specimens of all accessible MSS of the Tales* are now nearly completed, edited by the late Prof. Zupitza, Ph.D., and Prof. John Koch, Ph.D. Lady Cardigan will not allow her MS to be seen.

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*Autotypes* of most of the best Chaucer MSS have been published.

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- LXXXVII. A Parallel-Text of 3 more MSS of Chaucer's *Troilus*, the St. John's and Corpus, Cambridge, and Harl. 1239, Brit. Mus., put forth by Dr. F. J. Furnivall. Part I, with a Note by G. C. Macaulay, M.A.
- The issue for 1895, in the **First Series**, is,
- LXXXVIII. A Parallel-Text of 3 more MSS of Chaucer's *Troilus*, Part II.
- The issue for 1896, in the **First Series**, will be,
- LXXXIX. Prof. McCormick's Introduction to Chaucer's *Troilus*, discussing its MSS, its Text, its Metre and Grammar: 2nd Parallel-Texts, Part III.
- The issue for 1897, in the **First Series**, is,
- XC. *Parallel-Text Specimens of all accessible unprinted MSS: The Pardoner's Prolog and Tale*, Part IV, from 17 MSS, edited by the late Prof. Zupitza, Ph.D., and Prof. John Koch, Ph.D.
- The issue for 1898, in the **First Series**, is,
- XCI. *Parallel-Text Specimens*, Part V: *The Pardoner's Prolog and Tale*, a Six-Text, from 3 MSS and 3 black-letters, edited by Prof. John Koch, Ph.D., and Dr. F. J. Furnivall.
- The issue for 1899, in the **First Series**, is,
- XCII. *Parallel-Text Specimens*, Part VI: *The Clerk's Tale*, a Six-Text Print from 6 MSS not containing *The Pardoner's Tale*, put forth by Dr. F. J. Furnivall.
- The issue for 1900, in the **First Series**, is,
- XCIII. *Parallel-Text Specimens*, Part VII: *The Clerk's Tale* from the Philipps MS 8299 and the Longleat MS, put forth by Dr. F. J. Furnivall.
- XCIV. *Parallel-Text Specimens*, Part VIII: *The Pardoner's Prolog and Tale* from the Hodson MS 39, put forth by Dr. F. J. Furnivall with an Introduction by Prof. John Koch, Ph.D.



The issue for 1901, in the **First Series**, is,  
XCV. The Cambridge MS Dd. 4. 24. of the Canterbury Tales, completed by the Egerton MS 2726 (the Haistwell MS), ed. F. J. Furnivall. Part I.

The issue for 1902, in the **First Series**, is,  
XCVI. The Cambridge MS Dd. 4. 24. of the Canterbury Tales, completed by the Egerton MS 2726 (the Haistwell MS), with woodcuts of the 23 Tellers of *The Canterbury Tales*, from the Ellesmere MS—and of 6 Tellers of *Canterbury Tales*, from the Cambridge MS Gg. 4. 27, ed. F. J. Furnivall. Part II.

XCVII. *Parallel-Text Specimens*, Part IX: An Introduction to the eight Specimens of Chaucer's *Clerk's Tale*, by Prof. Dr. John Koch.

(None for 1903-1910.)

#### SECOND SERIES.

Of the **Second Series**, the issue for 1868 is,

1. *Early English Pronunciation*, with especial reference to Shakspeare and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part I. This work includes an amalgamation of Prof. F. J. Child's two Papers on the use of the final -e by Chaucer (in T. Wright's ed. of *The Canterbury Tales*) and by Gower (in Dr Pauli's ed. of the *Confessio Amantis*).

2. *Essays on Chaucer, his Words and Works*, Part I.: 1. Prof. Ebert's Review of Sandras's *Etude sur Chaucer*, translated by J. W. van Rees Hoets, M.A.; 2. A 13th-century Latin Treatise on the *Chilindre* (of the *Shipman's Tale*), edited by Mr. E. Brock.

3. A Temporary Preface to the Society's Six-Text edition of Chaucer's *Canterbury Tales*, attempting to show the right Order of the Tales, and the Days and Stages of the Pilgrimage, &c. &c., by F. J. Furnivall, Esq., M.A.

Of the **Second Series**, the issue for 1869 is,

4. *Early English Pronunciation*, with especial reference to Shakspeare and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part II.

Of the **Second Series**, the issue for 1870 is,

5. *Early English Pronunciation*, with especial reference to Shakspeare and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part III.

Of the **Second Series**, the issue for 1871 is,

6. *Trial-Forewords to my Parallel-Text edition of Chaucer's Minor Poems* for the Chaucer Society (with a try to set Chaucer's Works in their right order of Time), by Fredk. J. Furnivall. Part I.

Of the **Second Series**, the issue for 1872 is,

7. *Originals and Analogues of some of Chaucer's Canterbury Tales*, Part I. 1. The original of the *Man of Law's Tale* of Constance, from the French Chronicle of Nicholas Trivet, Arundel MS 56, ab. 1340 A.D., collated with the later copy, ab. 1400, in the National Library at Stockholm; copied and edited, with a translation, by Mr. Edmund Brock. 2. The Tale of "Merelaus the Emperor," englisht from the *Gesta Romanorum* by Thomas Hoccleve, in Harl. MS 7333; and 3. Part of Matthew Paris's *Vita Offe Primi*, both stories illustrating incidents in the *Man of Law's Tale*. 4. Two French Fabliaux like the *Reeve's Tale*. 5. Two Latin Stories like the *Friar's Tale*.

Of the **Second Series**, the issue for 1873 is,

8. Albertano of Brescia's *Liber Consilii et Consolationis*, A.D. 1246 (the Latin source of the French original of Chaucer's *Melibe*), edited from the MSS, by Dr. Thor Sundby.

Of the **Second Series**, the issue for 1874 is,

9. *Essays on Chaucer, his Words and Works*, Part II.: 3. John of Hoveden's *Practica Chilindri*, edited from the MS. with a translation, by Mr. E. Brock. 4. Chaucer's use of the final -e, by Joseph Payne, Esq. 5. Mrs. E. Barrett-Browning on Chaucer: being those parts of her review of the *Book of the Poets*, 1842, which relate to him; here reprinted by leave of Mr Robert Browning. 6. Professor Bernhard ten Brink's critical edition of Chaucer's *Compleynte to Pite*.

Of the **Second Series**, the issue for 1875 is,

10. *Originals and Analogues of Chaucer's Canterbury Tales*, Part II. 6. Alphon-sus of Lincoln, a Story like the *Prioress's Tale*. 7. How Reynard caught Chanticleer, the source of the *Nun's-Priest's Tale*. 8. Two Italian Stories, and a Latin one, like the *Pardoner's Tale*. 9. The Tale of the Priest's Bladder, a story like the *Summoner's Tale*, being 'Li dis de le Vescie a Prestre,' par Jakes de Basiw. 10. Petrarch's Latin Tale of Griseldis (with Boccaccio's Story from which it was re-told), the original of the *Clerk's Tale*. 11. Five Versions of a Pear-tree Story like that in the *Merchant's Tale*. 12. Four Versions of The Life of Saint Cecilia, the original of the *Second Nun's Tale*. Edited by F. J. Furnivall.

11. *Early English Pronunciation*, with especial reference to Shakspeare and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part IV.

12. *Life-Records of Chaucer*, Part I, The Robberies of Chaucer by Richard Brerelay and others at Westminster, and at Hatcham, Surrey, on Tuesday, Sept. 6, 1390, with some Account of the Robbers, from the Enrolments in the Public Record Office, by Walford D. Selby, Esq., of the Public Record Office.

13. Thynne's Animadversions (1599) on Speght's *Chaucers Workes*, re-edited from the unique MS, by Fredk. J. Furnivall, with fresh Lives of William and Francis Thynne, and the only known fragment of *The Pilgrim's Tale*.

Of the **Second Series**, the issue for 1876 is,

14. *Life-Records of Chaucer*, Part II, The Household Ordinances of King Edward II, June 1323 (as englisht by Francis Tate in March 1601 A.D.), with extracts from those of King Edward IV, to show the probable duties of CHAUCER as Valet or Yeoman of the Chamber, and Esquire, to Edward III of whose Household Book no MS is known; together with Chaucer's Oath as Controller of the Customs, and an enlarged Autotype of Hoccleve's Portrait of Chaucer, ed. by F. J. Furnivall.

15. *Originals and Analogues of Chaucer's Canterbury Tales*, Part III. 13. The Story of Constance, for the *Man of Law's Tale*. 14. The Boy killed by a Jew for singing 'Gaude Maria,' an Analogue of the *Prioress's Tale*. 15. The Paris Beggar-boy murdered by a Jew for singing 'Alma redemptoris mater!' an Analogue of the *Prioress's Tale*; with a Poem by Lydgate. Edited by F. J. Furnivall.

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17. *Supplementary Canterbury Tales*: 1. The Tale of *Beryn*, with a Prologue of the merry Adventure of the Pardoner with a Tapster at Canterbury, re-edited from the Duke of Northumberland's unique MS, by Fredk. J. Furnivall. Part I, the Text, with Wm. Smith's Map of Canterbury in 1588, now first engraved from his unique MS., and Ogilby's Plan of the Road from London to Canterbury in 1675.

Of the **Second Series**, the issue for 1878 (there was none in 1877) is,

18. *Essays on Chaucer, his Words and Works*, Part IV. 11. On *here* and *there* in Chaucer (his Pronunciation of the two *e's*), by Dr R. F. Weymouth; 12. On *a*. An Original Version of the *Knight's Tale*; *β*. the Date (1381) and Personages of the *Parlament of Foules*; *γ*. on *Anelida* and *Arceite*, on Lollius, on Chaucer, and Boccaccio, &c., by Dr. John Koch, with a fragment of a later *Palamon and Eryste* from the Dublin MS D. 4. 18.

Of the **Second Series**, the issue for 1884 (none in 1879, '80, '81, '82, '83, '85) is,

19. *Essays on Chaucer, his Words and Works*, Part V: 13. Chaucer's *Pardoner*: his character illustrated by documents of his time, by Dr J. J. Jusserand. 14. Why the *Romaunt of the Rose* is not Chaucer's, by Prof. Skeat, M.A. 15. Chaucer's *Schipman*, and his Barge 'The Maudeleyne,' by P. Q. Karkeek, Esq. 16. Chaucer's *Parson's Tale* compared with Frère Lorens's *Somme de Vices et de Vertus*, by Wilhelm Eilers, Ph.D., 1882, englisht 1884. 17. On Chaucer's Reputed Works, by T. L. Kington-Oliphant, M.A.

Of the **Second Series**, the issue for 1886 is,

20. *Originals and Analogs of the Canterbury Tales*. Part IV. Eastern Analogs I, by W. A. Clouston.

21. *Life-Records of Chaucer*, Part III, *a*. The Household book of Isabella wife of Prince Lionel, third son of Edward III, in which the name of GEOFFREY CHAUCER first occurs; edited from the unique MS in the Brit. Mus., by Edward A. Bond, LL.D., Chief Librarian. *b*. Chaucer as Forester of North Petherton, Somerset, 1390-1400, by Walford D. Selby, Esq. With an Appendix by Walter Rye, Esq., on I, Chaucer's Grandfather; II, Chaucer's connection with Lynn and Norfolk.

Of the **Second Series**, the issue for 1887 is,

22. *Originals and Analogs of the Canterbury Tales*, Part V (completing the volume). Eastern Analogs, II, by W. A. Clouston.

23. John Lane's *Continuation of Chaucer's Squire's Tale*, edited by F. J. Furnivall from the 2 MSS in the Bodleian Library, Oxford, A.D. 1616, 1630. Part I.

24. *Supplementary Canterbury Tales*: 2. The Tale of *Beryn*, Part II. Forewords by F. J. Furnivall, Notes by F. Vipan, M.A. &c., and Glossary by W. G. Stone; with an Essay on Analogs of the Tale, by W. A. Clouston.

Of the **Second Series**, the issue for 1888 (*wrongly markt No. 27 for 1889*) is,

25. *Early English Pronunciation*, with especial reference to Shakspere and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part V, and last.

Of the **Second Series**, the issue for 1889 is,

26. John Lane's *Continuation of Chaucer's Squire's Tale*. Part II, with an Essay on the Magical Elements in the *Squire's Tale*, and Analogues, by W. A. Clouston.

Of the **Second Series**, the issue for 1890 is,

27. *The Chronology of Chaucer's Writings*, by John Koch, Ph.D., Berlin.

Of the **Second Series**, the issue for 1891 is,

28. *Observations on the Language of Chaucer's Troilus* (a Study of its MSS, their words and forms), by Prof. George Lyman Kittredge, M.A.

Of the **Second Series**, the issue for 1892 is,

29. *Essays on Chaucer, his Words and Works*, Part VI, by Prof. Cowell, LL.D., Alois Brandl, Ph.D., Rev. Prof. Skeat, Litt.D., and W. M. Rossetti.

Of the **Second Series**, the issue for **1898** (none in 1893-97) is,  
 30. *Notes on the Road from London to Canterbury*, ed. H. Littlehales, Esq.

Of the **Second Series**, the issue for **1900** (none in 1899) is,  
 31. *The Portraits of Geoffrey Chaucer*. By M. H. Spielmann.

32. *Life-Records of Chaucer*, Part IV, Enrolments and Documents from the Public Record Office, the City of London Town-Clerk's Office, &c., ed. R. E. G. Kirk, Esq.

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33. *R. Erathwail's Comments on 2 Tales of Chaucer*, 1665, ed. Miss C. Spurgeon.

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34. *Supplementary Canterbury Tales*: 3, *A new Ploughman's Tale*, being Hoccleve's englisht *Legend of the Virgin and her Sleeveless Garmet*, from the Christchurch and Ashburnham MSS, edited by A. Beatty, M.A., Wisconsin.

35. *The Pardoner's Prologue and Tale*, a critical edition by John Koch.

Of the **Second Series**, the issue for **1903** is,

36. *Analogues of Chaucer's Canterbury Pilgrimage*, the 4-days' Journey from London to Canterbury and back of the Aragonese Ambassadors, 31 July—3 Aug. 1415, etc., etc., ed. R. E. G. Kirk and F. J. Furnivall. (Publisht in 1906.)

37. *The Development and Chronology of Chaucer's Works*, by John S. P. Tatlock, Ph.D., Assistant Professor of English in the University of Michigan. (Issued in 1907.)

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47. *Five Hundred Years of Chaucer Criticisms and Allusions, 1362-1900 A.D.*, by Miss Caroline F. E. Spurgeon, Docteur de l'Université de Paris, and Miss Evelyn Fox. Part I.

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48. *Five Hundred Years of Chaucer Criticisms and Allusions, 1362 to 1900 A.D.*, by Miss Caroline F. E. Spurgeon, Docteur de l'Université de Paris, and Miss Evelyn Fox. Part II.

*Among the Texts and Chaucer Essays, &c., preparing for the Society are:—*

*Further Studies in Chaucer's Canterbury Tales*, by Prof. Tatlock, Ph.D.

*A Comparative Study of all the MSS of the Canterbury Tales*, by Professor George Stevenson, B.A.

*Enquiries concerning Thomas Chaucer*, compiled by R. E. G. Kirk, Esq.

## Early English Text Society.

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